

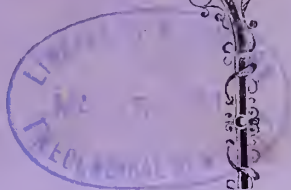
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1886

DUPLICATE

THE
SECOND
FIFTY-THIRD



ANNUAL REPORT

OF THE

A. B. C. F. M.
American Madura Mission.

FOR

1886.

Madura:

PRINTED BY THE LENOX PRESS, PASUMALAI.
1887.

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Items from the Madura Mission

STATISTICAL TABLES FOR 1886.

Number of missionaries on the field	...	11
„ unmarried ladies	...	4
„ stations	...	11
„ ordained native agents	...	422
„ villages containing Christians	...	374
„ persons in congregations	...	11,412
„ „ „ „ able to read	...	3,578
Total population of district	...	1,775,000
Number of sabbath schools	...	123
Average attendance of do.	...	3,337
„ „ at sabbath services	...	7,314
Total contributions by the people	...	Rs. 7,266
„ number of church-members	...	3,053
Additions on profession	...	205
Total additions	...	386
Bible women	...	26
Persons under instruction	...	1,201
Number of hearers	...	52,271
Bibles and Testaments sold and given	...	466
Scripture portions sold and given	...	2,418
Tracts sold and given	...	49,688
School and other books sold and given	...	11,633
Schools of all grades	...	175
Total pupils in all schools	...	5,019

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REPORT
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American Madura Mission.
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Another year, with its responsibilities and precious toil for the Master, is ended and we pause a moment on the threshold of the new year to take a retrospect. This we do, not with boasting but with mingled feelings of sorrow and gratitude,—sorrow for short-comings of which we are painfully conscious, and gratitude for unnumbered mercies, especially for the privilege of working for Christ in this exceedingly interesting part of His vineyard.

Missionaries.

There has been an unusual amount of illness in the mission circle during the year; much of it was the result of over-work.

When one man attempts to do the work of two it is not surprising that his constitution should break under the strain and make him pay the penalty by an enforced rest. The illness of Messrs. Noyes and Burnell was of such a nature as to require a hurried departure to the more bracing climate of America. Mr. and Mrs. Howland, after twelve years of uninterrupted service, and Mrs. Capron after twenty-nine years of service, with only one furlough, have gone to America to enjoy a much needed rest.

These four families have left us during the year. We

are glad, however, to have welcomed Miss Hattie A. Houston to our mission circle.

Our hearts were saddened by the intelligence of the death of Mrs. J. S. Chandler in the United States in April. Her quiet unobtrusive manners, her beautiful Christian spirit, her devotion to her family and to the cause of Christ, endeared her to us all and we are pained by the thought that we shall see her among us no more.

Our Field.

It embraces 6424 square miles and 1,775,000 people. To work it we have eight ordained missionaries with their wives, one single gentleman and four young ladies.

This gives to each man about 200,000 souls and he must travel over 800 square miles to reach them all. This work would be overwhelming, were it not for an efficient corps of native assistants, of whom we have 20 ordained men, 150 catechists, 226 teachers, and 26 Biblewomen, making a total of 422.

This constitutes the force with which our mission hopes to win this district for Christ. Without these helpers we should be very weak indeed.

Our part evidently is that of educators and superintendents. We train up godly young men and women from among the people for this work, and when they are well prepared, we seek to guide, encourage, stimulate, and help them.

Of those thus raised up we proceed to speak in particular.

Our Pastors.

We have twenty ordained men, which is a gain of two

over last year. In the month of January the Rev. A. Pichamuttu was installed over the station church at Bat-talagundu. There is reason to believe that he is doing a good work, and precious fruit is looked for. The church at Kodikanal has called Rev. A. G. Rowland to be its pastor. It is a peculiarly trying field in many respects, but by the blessing of God coupled with hard and faithful labor, a good measure of success has been secured.

The Palani church, rendered vacant last year by the death of Pastor Vethamuttu, united in calling Mr. A. David, who had already labored twenty-five years in the station. On the 7th of July the North Local Union met at Palani and ordained and installed him over the station church. Most of our pastors are doing their work faithfully. Besides preaching on the Sabbath, they go from house to house, talking and praying with the people, wherever they find entrance, preaching often in the bazaar and at the public festivals, taking the lead of the catechists in tent preaching and exercising a pastoral care over the mission schools within the boundaries of their fields.

Catechists.

We have also 150 catechists to assist us in our work. This is a loss of two from last year's total. These men for the most part have been educated in our mission schools and have charge of village congregations.

They preach in the prayer houses and hold Sabbath school services on the Lord's day, besides having prayer as a general thing daily with the people. We are also gratified to learn, that they daily preach to the Hindus on the street in their own and surrounding villages, distribute hand-bills, and sell religious books, and Bibles.

We feel that it would be a misappropriation of funds

sacredly entrusted to us by the churches at home, to employ unconverted men to do catechists' work. Consequently after careful inquiry we find that, nearly all of our men give pleasing evidences of being born again. Concerning a few we have doubt, and these we are endeavoring to sift from the ranks of Christian workers. It is no longer necessary to assign a congregation to a man simply because he has a certain amount of education, nor can promotion be expected because of increased age or large family. Piety, faithfulness, and efficiency in winning souls to Christ must always be the test, and by this standard our men are tried. Some of our men are doing all that can reasonably be expected of them; while others, although converted, have fallen into indolent habits and seem to be utterly unconscious of the dying condition of men around them. It is refreshing to hear one brother testify, "some of my men are strong in prayer," another, "they are faithful and good men," and others say, "my catechists are preeminently men of prayer," or "I can point to three men who show a zeal for souls," and "one or two are men of prayer." This is cause for devout gratitude to God. Still the majority of our men have never learned to concentrate effort and individualize in prayer. A burning zeal to save men, a love that causes one to "weep over the enemies of the cross of Christ" and wrestling agonizing prayer for souls, we grieve to say, are altogether too rare. In one word, our catechists lack exactly that which a copious out-pouring of the Holy Spirit would remedy.

Their prayers and efforts are good but they are too general and indefinite to produce practical and immediate results. They have not yet learned the art of fixing the whole heart upon one person, laboring and praying for him with an earnestness that will take no denial.

Teachers.

Besides pastors and catechists we have 226 teachers to assist us. This is eight less than last year. This slight reduction in numbers, both of catechists and teachers is caused by lack of means and of good men.

Some of these teachers are the wives of catechists; others are men who do the work of both catechist and teacher, while many are men who have been specially trained in Normal Schools for this work.

The careful supervision of our schools by government is fast driving out the uneducated teachers and filling their places with trained men.

We have still in our employ a few Hindu teachers, especially in the higher departments. But they are always associated, with Christian teachers and have no responsibilities given them as to the religious instruction of the pupils.

In all cases they are picked men, who have rare teaching powers, or who have great influence in drawing to the school, and thus placing under Christian influences many Hindus whom we could not otherwise reach.

We are not aware that they endeavor to thwart one of the chief aims of our schools, which is to make the scholars Christians. On the other hand they advise their brothers and friends to attend the Bible lessons and seem themselves to be intellectually convinced of the truth of Christianity.

With reference to the influence which government grants have upon our teachers and upon the progress of Christ's kingdom in this land, it is to be observed, that while those grants annoy us somewhat, because hemmed in with so many restrictions, yet they are on the whole an indispensable aid. Without that aid many of our best schools must be closed. Doubtless the grants are never lost sight

of by our teachers. If they were uninfluenced by this consideration it would argue greater attainments in piety than could reasonably be expected of them. Nevertheless many, and we hope most of our teachers, make our schools thoroughly Christian in their influence, by Christian songs, prayers, and Bible lessons, conducted daily during school hours with the pupils, as well as by Christian text books, and by Sunday-schools, to which nearly all of the day-scholars both Hindu and Christian come.

We are also gratified to learn that most of our teachers engage in street-preaching, and exert a wholesome influence over the parents of Hindu children who attend our schools.

A Christian teacher with his family in a Hindu village is like Lot in Sodom, with this advantage, that whereas Lot was in Sodom for the sake of gain, the Christian teacher is in the Hindu village for the sake of benefitting the people. Our teachers often speak of the extreme loneliness they experience in those villages without any Christian Society.

One hard working faithful man became discouraged and went to another mission. After his departure the people of the village, and it was a large one, intimated that if he had remained they would have come over to Christianity in a body. The leaven of a godly teacher's life and preaching is working silently, imperceptibly it may be, but surely, and in time there will be a precious ingathering.

Bible Women.

An important branch of our work is that among the women. In this we are assisted by 26 Bible women, laboring in ten different stations. These messengers of love, go with Bible and tracts in their hands, into the best houses of the district, talking to the women, praying with them, reading the Bible to them, and teaching many to

read. This is the quiet undercurrent of influence that is undermining Brahminism and laying the foundation of Christ's temple in India. Mrs. Jones reports as follows:—
 "The work among Hindu women has been carried on as usual, though the Bible-women have necessarily been left more than heretofore to their own guidance. Most of them have, however, so deep an appreciation of the sacredness and depth of their responsibility to the souls for whom they work, and they have been so strengthened by the years of labor and prayer which Mrs. Capron has spent with them, that they have proved equal to their trust, and I do not feel that the work has suffered.

"Eleven Bible-women have been constantly at work, one of them being supported by the Christian women of our Madura churches. 879 women have been under instruction during the year; of these 326 have been reading the Bible. A number of removals have occurred among our Bible pupils, but we do not look upon them as lost, for we hear of them as bringing their Bibles to their new homes, and there inquiring for Bible-readers and joining their number. One woman said to me of the little book called *Angels Message*, 'It is wonderful, but I want to read everything about the Saviour. I must read the book that came from Heaven.' The year has developed no new features in the work, unless it be the larger number of low caste and Moham-medan women who are learning to read, and who come sometimes in twos and threes to attend the women's prayer meeting of the East gate church. Several have said to me 'Jesus has saved me, because he loved me. He sent his book that I might know him.' I have been greatly moved and interested to hear so many repeat scripture passages most carefully chosen for their needs. They always begin with 'God so loved the world.' One problem has come before me with greatly intensified interest, since I have been more immediately connected with this work. Many of these souls seem to accept and rejoice in their relationship to Christ, but they do not at all accept any relationship to the Christian church, or duties growing out of that

relationship. Their minds are so childish and their knowledge so little that it is difficult to get beyond the milk for babes with which we start. I have been greatly interested in the anxiety expressed by many of them about their relatives that they should see nothing about the way but that which was good and lovely, so that they too might be induced to learn of the Saviour.

“This is not as yet a work which shows largely in additions to churches or congregations but I feel assured that among those Hindu women there are those who belong to the church universal, and whose names are written in Heaven. Even stronger is my confidence that this work is powerful in influencing that under-current which we feel gaining strength beneath this heavily crusted surface of caste and custom, and that in the day of India’s great awakening shall be reaped a harvest from this humble seed sowing.”

Mrs. Chandler has two women at work in and around Battalagundu and one at Pommanpatti. They have access to about 250 houses in fifteen or twenty villages. “Many of them” she writes, “come to the bungalow to see me and a few come to the weekly prayer-meeting. Several women invite the Bible-women to pray for them, but no one has left caste and come out openly to confess Christ.”

Mrs. Washburn reports that a Bible woman was secured in answer to prayer offered by the members of the Pasumalai women’s Helping Hand Society, and that she began her work in June. She is supported in part by the society to which she makes semi-monthly reports.

At Palani one of the two Bible women employed a year ago has been obliged to relinquish her work on account of domestic cares. Another is urgently needed, for the door is wide open and the call is loud but no suitable person has as yet been found to enter in and do the work. Mrs. Hazen says:—“I think one woman gives evidence of trying to walk in the foot-steps of Jesus, as the fruit of

the Bible woman's work during the year. When this woman's child was very sick the mention of the sick persons whom Jesus healed when on earth, so stimulated her faith that she said very earnestly, 'I will ask Him to heal my child, and I am sure He will,' and when her child recovered, she manifested no surprise, but only joy." Pastor Isaac writes:—"The Bible woman, a convert from a high caste Hindu family, some years since, has been working among Brahmin and Sudra women of this division. The first fruit of her work this year is the conversion of her own daughter, the wife of a bigoted Hindu, and she has been added to the church on profession of faith and remains steadfast."

Churches.

We have 36 churches with an aggregate membership of 3,053. 23 persons from the Romanists and 84 from the heathen have been added to our communion. The net gain in all our churches is 76.

Nearly one half of our churches are without pastors. This is owing in some cases to the poverty of the people, for it is our rule not to install a pastor unless the people will give one-fourth of his salary. In other cases no suitable man can be found. While the aspirants to this sacred office are many those who are truly worthy of it are few. Still other churches are vacant because of factions within. Madura East church which is one of the strongest in the mission, is still without a pastor.

Mr. Jones writes:—"This year of effort and struggle has been a hard one for the church in many respects and one of unusual toil and anxiety for me.

"Though efforts have been made both within and without the mission to secure a man we seem to be as far from success now as at the beginning of the year. We have finally appointed one to act as catechist for the church until a

pastor can be secured." As with home churches the absence of a pastor causes a serious falling off in benevolent contributions and too often divisions and strife arise over a candidate. Ten of our churches are still what we call station churches. That is, the communicants do not all live in the village where the church building stands, but are scattered throughout the villages of the station district, and when the Lord's Supper is celebrated they come in from villages three, five, ten, and fifteen miles distant.

One of our churches has been harassed by a lawsuit which the heathen are pressing upon them in order to take from them the church site and drive them out. Another that was rent with divisions has secured a good measure of harmony. Several others show improvement in spiritual life. The prayer meetings at Pasumalai are better attended and more profitable. We are happy to state that a goodly number of our communicants pray in their families. This is especially true of the large towns where the people have more or less education. In the villages, where frequently none can read, the catechists are required to gather them together in the prayer-house daily and have family prayers with them. It is also occasion for gratitude that some of our church members engage in voluntary evangelistic work. For example at Palani there are twelve and at Dindigul thirty-five persons who are known to make direct efforts to save souls as opportunities offer. The Pasumalai students and teachers go out on Sabbath afternoons to engage in street-preaching. At other stations we have similar reports, telling how Christians assist the catechists by singing with them, by playing on musical instruments, and by talking with the people in the bazaars, all of which furnishes pleasing evidence that they prize redemption and feel some obligation to spread the glad news of salvation.

Women's prayer-meetings have been formed in connection with nearly every church and are growing in importance. The talent of the women in this respect is developing and furnishes one of the hopeful signs of promise.

Congregations.

Our congregations are composed of communicants and adherents. While we have only 36 churches we have 235 congregations, and while we have only 3053 communicants we have 11,412 in our Christian community. We receive none to the church except those who give credible evidences of being born again, but we receive into our congregations all who are willing to abandon heathen practices and put themselves under our instruction. Every person who ceases to rub the sacred ashes upon his forehead and attends our services regularly is called a Christian by the people. And too many even of our Christians think that nothing more is needed in order to salvation. This comes in part from the fact that the sacrifices to be made to coming systematically to our chapels are so great that he will not take the step unless he has undergone some sort of inward change. Nevertheless the temptation to sinister motives are many. They think that a missionary's influence is great with civil authorities. Hence if a lawsuit is pending all on one side of a case may attend our services during weeks together. Sometimes they will come for years solely for the sake of our influence. Others will reckon themselves with us with the hope of securing employment, or material help in some way. If they fall away in time as some do, "we are perplexed, but not in despair." If they are truly converted at last, as some undoubtedly are we "therein do rejoice, yea and will rejoice," however base may have been their original motive in joining us. Two congregations that had a merely nominal existence have been dropped from our list. Three new ones have been organized in the Dindigul, one in the Tirumangalam, and one in the Periakulam Station districts. Dr. Chester writes that "there have been bitter persecution and annoyance in two congregations, also a few cases in other congregations where heathen relatives have persecuted some who had newly accepted Christianity. The congregation at Sachiapuram has grown in numbers, more of the women attend

Sabbath services, and they have built a new church twice the size of the old one because the latter was too small for the congregation. The edifice cost Rs. 102, not a rupee of which was given by the Mission or missionary. Not only do the members of that congregation strictly abstain from work on the Sabbath but they make it a condition that every person, Christian, Roman Catholic or heathen, who builds or resides in the village must not work on the Sabbath." This illustrates the conscientiousness and Christian principle that actuate many of our people when they are their own masters. But there is a large part of our Christian community that finds employment under heathen masters. Those masters say "unless you will work for us seven days in the week we will employ other persons." Consequently the very poor, of whom we have many, think that it is a question of Sunday work or starvation. Certainly the problem is a very serious one when ten or twelve hungry children are clamoring for a mouthful of rice.

And then another problem presents itself. How are our poor village Christians, who cannot read, to spend the Sabbath. The proportion who can read is very small indeed. Are all the others to be idle all day after the morning service? Are they to lounge about the village and indulge in idle gossip? Mr. Washburn says "I do not think we have begun yet to deal with the matter of Sabbath observance with the intelligence and practical wisdom which the case demands. We look at it from a New England standpoint. That is not the position of our people, nor is it the position in which we can be of most service to them in the plans we make for the observance of the day, or for their religious life." Mr. Jones after stating the difficulty very forcibly adds "in order to help them keep the day holy, I have tried to establish a number of short meetings of various kinds in each congregation every Sunday, with the hope that it might keep the congregation busy and happy most of the day.—I believe that in one congregation, at least, this plan is being tried and is doing good." With a lazy catechist the above, and in fact every plan, will be a failure. But

if he is intelligent, active, and deeply pious the difficulty can be solved.

We do not allow our church members to intermarry with the Hindus. Over our adherents, however, we do not have such full control and sometimes they take a Hindu wife or husband. These worldly alliances frequently result in much trouble, but sometimes the Hindu becomes converted. We discourage such marriages and are happy to state that they are becoming less and less common. Mr. Jones gives an illustration of the firmness of Christian principle in his people that is worthy of record. The people of a heathen village asked for two Christian girls of another village for marriage. The Christians replied we will give neither our sons nor daughters to you unless you become Christians and learn to read. The result is that the entire caste of that village is coming over to Christianity and asks for a catechist. Nearly every missionary mentions one or more villages where he could place a catechist, with reasonable hope of success, if he had the means and the right men. Dr. Chester has three such places. Thus the field is open before us and many places are calling loudly for men.

Although we have been in this district over fifty years and spent large sums of money upon it still the Lord is saying to us to day as he said to the aged Joshua (13: 1) "There remaineth yet very much land to be possessed," and the Macedonian cry comes to us from every quarter "Come over and help us." If it were only a question of means there is no doubt that home churches would generously respond to the call. But alas! it is a difficulty harder to remedy. It is a lack of the *right kind of men*. Ordinary men are easily obtained. There are enough without piety and discretion to more than fill the needy places, but discreet men, whose souls are on fire with zeal to save their fellowmen are exceedingly rare. John Wesley said "Give me one hundred men who fear nothing but sin and who love nothing but God and human souls and I will take Great Britain within a twelve month." If we could

secure a hundred native preachers of that stamp there would soon be a great awakening throughout the Madura District.

This brings us to the subject of,

Revivals.

Some have thought that on account of something peculiar in the surroundings of the Hindu, or in the constitution of his mind revivals such as we have at home are not to be expected here. A sufficient answer to this is found in the fact that genuine revivals have occurred in other parts of India, and that we have had one in our own mission during the past year. It began in the month of September in the Madura Female Normal School. Concerning it Miss Swift writes as follows; "Nearly all the girls in the school were awakened to the freshness of a new life in the Lord. There are at present only five or six out of the 78 on our roll whom we suppose to have received little benefit from this revival, but with these exceptions all the boarding pupils seemed to have been newly converted. The presence of the Holy Spirit was manifested by a strong conviction of sin and a desire for greater purity of life. That the work which was begun then was not merely a superficial one is shown now after the lapse of nearly four months by the continued living interest in spiritual matters and by the love shown by each girl toward all the others. Quarrels and disagreements have been almost unknown, work has been faithfully done for Christ's sake, and there has been manifested to a remarkable degree great tenderness of conscience about small offences." Another evidence that the Holy Spirit has truly changed them is seen in their "beginning and sustaining without assistance a morning Sunday school for the day school children. And there are many things occur which the girls relate with sparkling eyes and faces beaming with pleasure."

There has been a quickening of religious interest in the Battalagundu girls boarding school. Stimulated by what they saw at Madura, during the September meeting, teachers and scholars went home ready if possible, to see the good hand of the Lord manifested there also. A daily prayer meeting was started and has been kept up to the present time with the most excellent results. In the language of the manager, Miss Chandler, "Prayers for the reviving of the church members were answered, in ways not expected but none the less grateful, in the uncovering of concealed wrong on the part of some, and in the serious investigation necessary, remarks were made to the whole school one morning upon Jesus cleansing the temple, and an invitation was given to any who wished their hearts similarly cleansed to come of their own accord for confession. The response was a call from every member of the school, coming alone, or with groups of others, to confess rules violated, bad habits indulged, and carelessness of right. Thus the tide of earnestness kept rising till last Sabbath at the prayer-meeting several months, long closed, were unstopped to acknowledge unfaithful service, and a humble confession from one brought quick tears of sympathy to all eyes." If this cannot be called a revival, it was at least a healthy growth which we may all covet. If unbelief could be removed from our hearts the chief obstacle to a revival in all our schools and congregations would be taken out of the way.

Offerings.

We are trying to train all of our people to give something. Where they have no ready money we accept the handful of rice, or the eggs, fruit, &c., which many poor women and children gladly give. The aggregate of all these little rills of charity for the year is Rs. 7,266 or more than ten annas for every man, woman and child in our congregations. If the catechist keeps the matter be-

fore the people and shews them how they can give to the Lord, they generally respond. We are glad to say that five of our churches are self-supporting and that in building chapels the people give a part and sometimes the entire amount.

Itineracy.

There have been held in the entire district forty-three itineracies during the year, when 1,40,646 persons heard the gospel. We all feel that this is a truly "Christ-like and apostolic method" of Christian work. In fact it "is the only way to gain the masses," as many of them are so far away that we cannot reach them except as we take our tent and spend one or two weeks in these outlying regions. As Dr. Chester remarks, "our congregations are old enough to take care of themselves while the catechist is gone on the itineracy and the heathen are the ones for whom we should labor." Mr. Washburn says that, "The itineracy familiarizes the people with the gospel and its requirements. It interests them in us and in our work and in the gospel itself. It discovers those who are open to the truth and renews and deepens impressions already made. In our last itineracy we followed up one or two such cases." Pastor Buckingham says that "in a certain region, where the robber caste lives, on a former itineracy the people were afraid to read or even touch our books, but this time they purchased without hesitation. In another village an old man furnished the catechists with food and bought the book of Proverbs. While they were preaching about the sufferings of our Lord on the cross, some women shed tears and at the close of another service a woman confessed, with tears, that she was willing to accept of such a Saviour. In two different villages great crowds of people had assembled to celebrate their New Year's day. At first they told the catechist to go away, but after using gentle words with them they listened quietly and at the

close asked him to stay with them or at least to send to them a teacher, promising at the same time to put up a school building for him." The catechists of Palani, when engaged in this work, found a large company of pilgrims assembled in a rest-house. So eager was the attention of those pilgrims that they continued preaching till midnight. On a former occasion they had sold a testament to a Romanist, but as the priest had destroyed it, now the man and all his friends asked for a book against Romanism. When they showed him McMillen's "Light of Truth," he eagerly bought it. The effect of the itineracy upon our men themselves is most inspiring. In their villages they suffer from isolation. If they do not become discouraged they are liable to stagnate and fall into a spiritual slumber. But the itineracy shakes them up, puts new life into them, and gives them an idea of the vast work to be done. Their contact with each other and with the missionary in direct evangelistic work warms and refreshes them more than tongue can tell.

Voluntary Societies.

A Benevolent Society, for the support of its own poor, has been organized during the year at Palani and in the Madura West Church. Nearly every station has a similar society. At Madura a Young Men's Christian Association has just been started. There is one also at Periakulam and at Pasumalai. Concerning the Native Evangelical Society Rev. A. Barnes, the President, reports as follows: "The society completed its thirty-third year on the 31st of August 1886. During that year it received from all the stations of the mission Rs. 1276-8-11, of which Rs. 673 were granted for the support in part of the pastors of eleven churches and Rs. 490-12-10 were spent in evangelistic labors through eight auxiliaries, which are formed in many stations of the mission." The churches of Madura East, Dindigul, Kambam, and Mallankinaru are entirely

self-supporting and therefore receive no aid from the society. The other churches defray a part of their own expenses and the remainder is given by this society. So that not one of our pastors receives any aid from the funds of the Board. The auxiliary society at Madura besides contributing generously to aid other churches and a Bible woman has entirely defrayed the expenses of two evangelists, whose whole time is devoted to preaching to the heathen.

Schools.

PASUMALAI INSTITUTION.—Mr. Washburn reports as follows:—"Three hundred and twenty names are on the registers of all our Pasumalai schools for 1886. This is the largest number to be found on our records in a history of more than forty years. Several causes have contributed to it; among them; the opening of a Normal class and practising school, and the fruitful season, supplying more resources to the people of moderate means from which the school draws a majority of its pupils, and the efficient working of the station boarding schools, which serve as feeders. The attendance also has been very satisfactory; comparatively few having left the classes during the first term or after applying for examination.

"The teaching staff included the principal, Mr. D. S. Herrick, B. A., and four graduates of the Madras University, five matriculates, or higher grade teachers, and other trained teachers. Besides these the Rev. A. Barnes, pastor of the Pasumalai church, and Rev. W. A. Buckingham assisted in the instruction of the Theological class. Physiology and hygiene have been taught by a passed hospital assistant Mr. A. David.

"We have added to our force of teachers this year Mr. Thevapiriam Clark B. A., and Mr. S. Ignatius, trained in the Madras Normal school to carry on the Normal school in connection with the institution.

“In the Middle School examination 21 out of 22 of the candidates sent up passed. Eight passed the Matriculation, and four the F. A. examinations. As in former years, the result in the first is exceptionally good and in the last two, up to the average. We are again indebted to kind friends for setting the question papers and valuing the answers in the scriptures and several other subjects of the annual examinations.

“About 200 of the attendants on the school are of Christian parentage, and all but a few of them boarders in the institution. The attendance of this part of the school is very regular. Irregularity occurs principally among the Hindus, who in this part of the country still stay away from school on religious festivals and holidays much more than their brethren at Madras do. The control and discipline of these hundreds of pupils during the school hours of the day is a small affair compared with the control and management of them during the remaining 18 hours out of every 24. One of the secrets, of the good order which has uniformly characterised the year has been the steady aim to secure constant employment, mental and physical for every pupil. As the boys who enter the school have been selected with care, a majority remain in the institution several years. It is interesting to observe the development of the boy in the new life and under the regimen applied to him, his growth in the power and habit of application, and with each year of his school life the decrease in the infraction of rules, irregularity of attendance and neglect of duties.

“Boys out of their place in a great school, lazy boys, and boys who hope to get through the world on the strength of their father’s position, without hard work of their own, are to be found in every school. But generally our students are not wanting in industry, at least, not so much so as in the intelligent application of their industry. The school also, while very unfavorably situated to be a day-school is admirably situated—two and a half miles outside the town—to give the largest amount of unrestrained

out-door life. All the students except those in the college and theological classes are also regularly drilled in gymnastics, and there is enough enthusiasm to place the school among the foremost, if not first, in the gymnastic contests of the district. Good play-grounds are open for games, but are not used as much as they should be. Indian students are peculiarly inclined to lay aside physical exercise more and more, as they go on in their scholastic course. The students have made some progress, too, in part singing by note; and we have the foundation of what promises to be a good choir. Of our efforts to make Sunday a busy, useful, and pleasant day I will speak further on.

“It is true the institution has gone on in an unusually quiet and orderly manner through the year. It would, however, be absurd to maintain that constant occupation alone is more than one of the essentials in the control and training of youths situated as those at this institution are. Much of the good order and tone of the school has been due to the manly and earnest spirit of those students who have had the controlling influence in the school. They have not only done much to make it a good place in which to study, but also to produce an atmosphere in which it is good for a young man to live. They have kept alive its old traditions and religious character. In saying this, I do not wish to detract from the value of the masters’ efforts; several of whom have been faithful, both in and out of school, to the welfare of the students. It has been our study to make the Sabbath a delight, the holy of the Lord, honorable, a season of strong religious influence, and a rest from worldly care. Pleasant and useful occupation from morning to night is set before all. All are encouraged to make the best use of the day and to form such habits as to its use as will be helpful to them in future. It has been the custom of the principal to meet a large part of the whole school, either individually or by sections for purposes of a religious nature, more personal than could well be presented in the week. Special facilities and encouragement to private reading of the Bible, as well as to

the daily Bible lessons, have been given, and the result is that a very considerable number of the older students have read through the Bible in course three or four times. The students have maintained a general daily prayer-meeting through the year, and sectional daily prayer-meetings in addition for a considerable part of the last half year. Some Bible study has grown out of the latter among the upper classes, which I am glad to know is being carried on in vacation.

"The church has received above 20 to its membership from the schools,—among them two from the heathen and two from the Romanists. Most of these refer their religious impressions to the period of their school life at Pasumalai, while a few others came here prepared to join the church after a suitable probation.

"The students have changed their school society into a Young Men's Christian Association, and have also taken a positive step in advance in assuming the support of a Bible reader or catechist among the neighboring robber villages. They have already raised funds enough to ensure his employment for the year.

"In place of the six theological students who completed their course of study and left the institution in December 1885, eight others have entered this year and seven remained through the whole year. The lectures and text books are partly in English and partly in Tamil. Experience has suggested slight modifications to suit the course better to the students. Work has gone on, without any interruption through the year.

"The vacations have been largely devoted to itinerating through the district and preaching at the great feasts. Three itineracies have been carried on this year, with such results as to raise the hearty enthusiasm of those who engaged in them, and to encourage them to further effort. Both catechists and students are always ready on reasonable occasions for this class of work. At the great feasts less of preaching and more of book-selling is done. It is

a pleasure to know that more and more Christian tracts are becoming known to the people and are called for by name.

“Ten students joined the Normal class of whom eight remained through the year and six went up to the Government examination in method at the end of the year. Some forward steps have been taken in the working and establishment of the school. An advance of about Rs. 400 has been made over last year in the fees collected, making nearly Rs. 3,600. We are now for the first time able to meet some of the expenses of the school by the income of the Jubilee fund. A small addition has also been made to the permanent funds of the institution. The library has also received a score or more volumes by the gift of an unknown friend. A new stone and brick-building has been erected which has served, in our crowded condition this year, as a class-room.

“The theological hall is going on towards completion, the work having been hindered by an unusually wet season, and by change of plans, necessitating a reference to the United States. It is now expected that it will be ready for occupation in a few months. At the same time it is hoped to open a laboratory and science lecture-room in another building, of both of which we have been greatly in need. Just at the end of the year, Mr. Grant Asirvatham, district court pleader, an old student of the Seminary, commemorated his 60th birth-day by purchasing and presenting to the mission, a plot of some acres of land lying directly in front of the Seminary, between it and the railway. The land is offered in memory of his deceased wife, as the site of a Christian village and for other purposes necessary for school and mission work. We hope a gymnasium may some time be erected on it. One thing which has helped to isolate the school for these many years has been the fact that no land for village occupation has been available. It is hoped that the opening of this land to village purposes may afford conveniences to people who wish to educate their sons.”

Madura Female Normal School.

There are 78 names on the roll, 16 of whom are day-scholars and 62 are boarders. Connected with this is a day-school on the compound, of 25 children, used as a practising school. Miss Swift writes that "at the beginning of the year there were 50 pupils in the normal department, but on account of changes in the Government educational code the number was reduced to 17, and 30 were sent back to their homes. This step was made necessary by the loss of grants, consequent on the changes in the code. Only middle school pupils are now retained in the normal class. Eighteen were presented for examination, 16 of whom earned normal certificates. At present two masters and four mistresses are employed in the school. A few changes have taken place. "One of the oldest and most faithful teachers was given up for the work of the ministry in the East church and a new master has been secured for the Special Upper Primary class. Two of the mistresses were married and their places were supplied by a former pupil and by a training mistress from Madras, who was also educated in this institution. Mrs. Brander made her visit of inspection in March and reported more favourably upon the tone and discipline of the school than at her former visit one year ago. One half of the pupils in the school are members of the church, eighteen of whom have united during the year." A benevolent society and noon prayer-meeting have been started during the year. These facts, taken in connection with the revival, to which we have already referred, shew that the spiritual tone of the institution is of a high order.

Station Boarding Schools.

We have nine boarding schools, with a staff of 37 teachers and 286 scholars. Reports come from all these schools that the children are healthy and happy, growing in truthfulness and honesty and in manifold respects fitting them-

selves to be better men and women than the mass of people that are about them. These schools involve considerable expense and care, but we look upon them as one of the brightest parts of our work. For the boys that come to us from the villages show in the course of a year or so a marked improvement. They become more tidy, more systematic, more truthful and more manly; and the girls look neater, brighter, more intelligent and more womanly. Two or three years training in a well regulated boarding school completely makes over boys and girls so that they never go back to their villages the same persons that they came. Many of them are converted during their course, but even if they are not, still they are lifted up in the scale of civilization and exert a wholesome leavening influence upon the community where they dwell. They are the warmest friends of the mission work.

Moreover in these boarding schools are trained the reliable, faithful men and women that we need for teachers, catechists and pastors. The people in general are so unmethodical, so utterly devoid of system and of fixed principles that one is scarcely fit for mission work unless he has received a course of training in one of these schools. Those children who do not become mission agents, become leaders in the congregation where they live. They are an invaluable aid in the singing and in the tone which they give to the congregation.

Mr. Burnell writes:—"The health of our boys is excellent. Castes of all kinds mix together in the happiest manner. Two boys have been truly converted and all are faithful in study and show many happy changes. The teachers say there has been no case of quarrel, nor use of bad language among the boys."

As Mr. Burnell was compelled by ill-health to go to America his prosperous school was closed in December.

Mrs. Chester writes:—"The health of the girls has been remarkably good the past year. Indeed I do not remember that we have ever had a death in the school since it

has been established. There has always seemed to be a cheerful spirit among the girls. They are from different villages and the change in their appearance and manners, after having been a few weeks in the school is very perceptible. I am glad to say there seems to be a growing spirit of honor among them to be truthful. Many of our girls are from families where the parents are only nominal Christians, but all who have left the school, from time to time, having finished their course, have become church-members before leaving, and are exerting a decided Christian influence in their own villages. One young girl in particular, I think, has been the means of inducing many of the women of her village to come to church. At the time of her first vacation when she went home she told her mother and other women that the women of Dindigul went to church and they too ought to go. They had not been in the habit of doing so. Then she had a little meeting with them, reading Bible stories, and singing and praying. As the result of her efforts a large number of women attend church regularly." Dindigul, Tirumangalam, Battalagundu, and Manamadura have each two boarding schools, one for boys and one for girls, both held on the same compound, but kept entirely separate and working successfully.

Of the girls' school at Battalagundu Miss Chandler writes as follows:—"After the government examination in August more applications than ever before were received from the villages, so that in spite of the dropping of 23 old names from the list, during the year, the number now on the roll is 60 against 58 of last year. A sixth standard class was for the first time presented for examination and its graduates have also been prepared for the Special Upper Primary examination and with good hope of making this new departure a permanent success.

"With regard to the orphan girls, for whom no special report is now needed, two of the youngest, always frail in health, have been taken from us by death. The two eldest,

one of whom has acted as matron for the younger ones, and one of whom had taught in the school two years, have been happily married. This brings the number in the school down to 22 while two are studying elsewhere and one is a teacher here." That this school is in a most healthy spiritual condition is evinced by what we have already said concerning it under the head of revivals. Mr. Gutter-son also reports some conversions in his school during the year.

English Schools.

There are a number of high grade schools for Hindu boys in different parts of the mission. Mr. Jones has a flourishing high school at Madura, in which over 200 Hindu boys, many of them Brahmins, study the word of God daily, thirty of whom, he says, have been sent up to each of the middle school and matriculation examinations during the year. His plans are made for the erection of a new building for this school. In other towns we have Middle and Anglo-vernacular schools.

Our first thought concerning these schools is that we are spending considerable money in educating Hindu boys that will be of little help in the work of evangelization. But investigation shows that the school-fees and government grants nearly cover their expenses, so that whatever Christian influence we are able to exert through these schools is a clear gain. Then when we bear in mind that these schools are opened and closed daily with prayer and Christian song, besides from half an hour to an hour daily devoted to the study of the Bible—when we bear in mind that those Hindu boys come in constant contact with our Christian teachers and frequently come under the direct influence of the missionary we are convinced that seed is being sown which sooner or later will bear fruit. And the effectiveness of the seed will be in proportion to the holy life and believing prayers of teachers and missionary.

Hindu Girls Schools.

We have fourteen Hindu girls schools containing an aggregate of 674 scholars.

There are many most gratifying testimonies concerning these schools, coming in from every part of the mission. All the ladies seem pleased with the work which is being done. I quote briefly.

Mrs. Chester writes that "these schools open the way to the homes and hearts of the parents. The parents and relatives are very friendly, receive me very politely, and seem much gratified when I make them a visit. When one of my little Brahmin girls was sick I sent to inquire how she was. The father sent back a request for me to come and see her. I did so and found him a fine looking man that spoke English fluently, and living in a large house. There were many people there and all recieved me with marked politeness, but what pleased me most was to see the little girl herself elbow her way through the crowd, come close up to me and look up into my face with a glad smile. Through that little girl many useful books find their way into the family and among a large circle of relatives and friends. Many of the old grandmothers and friends, often come to the school and enjoy listening to the exercises.

"I think I could go into any of the houses of the girls and be received cordially. I do not know of any open conversions among them, but I am sure that if they could do as they wish, they would cast the idols from their houses and worship only Jesus."

Mrs. Hazen says that "the school at Palani has had an unusual degree of prosperity during the year. It is growing in numbers and in popularity, but what is still more encouraging there has been a decided improvement in the regularity of attendance. Our accommodations are too small for the increasing numbers. We have accordingly just now completed an addition to the building. The en-

thusiasm of the girls in regard to Bible stories is quite remarkable. They can tell many of them with great accuracy, entering into the minutest details. So eager are they to hear more that, not content with the hour allotted to the Scripture lesson, they begged the privilege of coming half an hour before school time to hear more of the wonderful events related in God's Word. And some of them asked that their Christmas present might be a Bible. Recently we have succeeded in buying a building for a second school for Hindu girls, so that we may have one at both ends of the town."

Miss Swift writes:—"That since Mrs. Capron's departure, nine months ago, the faithfulness of the teachers has made the work much more easy to take up than it otherwise might have been. At the examinations in December 80 pupils from the infant classes, which have not heretofore been eligible for examination, were presented, making a total of 238. The registers show an increase in numbers and an average daily attendance over previous years. The irregularity of the girls in the South-gate school is still a source of grief to the teachers, but since arrangements are being completed for building the long hoped for school-house in that quarter we think *that* difficulty will be removed. Much interest is shown by these children in the study of the Bible, to which one hour is given every day. Many also show in their daily lives that they profit by what they learn. There is less quarrelling and more kindness shown by these children to one another. It is also pleasant to see women who formerly studied in these schools coming to the teachers for advice about the training of their own children. The Sunday school started by Mrs. Capron in 1885 is largely attended. Though a Sunday school for girls only, in name, the attendance of men and boys is so great that it almost loses its distinctive name of girls school and becomes a kind of general preaching and Bible service. Attracted by the music the men come and listen attentively and appreciatively to all that is said. The Christian songs are exceedingly popular. The

native community have a growing interest in these schools. One native gentleman has offered prizes for the girls that take the highest stand in their classes and a Christian gentleman has offered prizes for proficiency in Bible study."

Village Schools.

At the foundation of all our educational, and to a certain extent of our missionary work, lie our village schools. These are the feeders of our higher schools, and largely of our congregations, besides giving the first impulse to nearly all of those who afterwards become mission agents. We look upon these primary schools as of paramount importance to our work. In view of the fact that many of the villages where we have congregations have no schools whatever, and that frequently not a person in the whole village can read or write, it would be folly to try to lift up this people in the scale of civilization without giving them education. It would be equal folly to hope for stable Christian characters such as would command the confidence and respect of heathen communities if we left our Christians in ignorance. Moreover these schools are an aid to evangelism. For while they are started primarily for the children of our Christians, the Hindu boys and girls are welcomed and even sought after.

In many places the only foothold we have in the town is the school, but this in time leads to a congregation and a church. The school is welcomed everywhere; not so the church. But if the school is first planted the way is prepared for the church. We require the children to study the Bible daily. By this means the precious seed is being constantly sown in young receptive minds and cannot help bearing some fruit. Moreover the prayers and Christian songs and the books of the Christian Vernacular Education Society, which are used and which contain much Christian truth, all have a molding influence upon the children's minds and through them upon the parents and

friends. It is the first and natural impulse of a child when he discovers anything new to tell it at home. In this way the children of our village schools are enthusiastic little preachers of the wonderful truths of the gospel. Where we have no congregation the school is a centre of influence and the teacher is a leading man in the town. The people notice the improved behaviour of the children and the honest, upright life, and pure conversation of the teachers and their confidence is soon won.

Wherever we have a judicious, consistent, faithful teacher the people are friendly and open to religious truth. Thus these schools open the way to the hearts of the people and bridge over the chasm between the missionary and the heathen community. They form an entering wedge for the gospel. The 3,703 pupils which we have in our village schools are soon to exercise an important influence in society. Judging by past experience they will not go out of these schools the same persons that they entered; and when they come to power and influence they will be our warmest friends and supporters.

Sunday Schools.

In connection with every congregation and nearly every school there is a Sunday school which the children of our Christians are required to attend and to which Hindu boys and girls are cordially invited. The instances are rare in which any reluctance in coming is shown. In some cases there is considerable enthusiasm in coming. At Tirumangalam the Sunday school for Hindu boys and young men is very popular and furnishes a very bright feature in the work. "In the city of Madura there are 8 Sunday schools, 5 of which," writes Mr. Jones, "are for Hindu children, about 250 of whom regularly and voluntarily attend and gladly drink in scripture truth. This is a beautiful work and gives precious results. One Brahmin young man is to-day leaving this district, whose mind is richly stored with gospel truth. For the last two or three years he has hardly

missed a Sunday session and can give the contents of every one of the 52 lessons of the year and can recite without error the 52 golden texts in English and Tamil. Though conspicuous he is by no means alone in this interest and knowledge. They all unite enthusiastically in singing with the portable organ, the Christian lyrics which are now sung all over the town. The picture papers which I distribute to the regular ones are carried to the best families and wield no small influence for good."

Accessories to Mission Work.

LECTURES:—There has been conducted during the year a course of entertainments for the English speaking natives of Madura. "The course consisted," writes Mr. Jones, "of seven lectures and a concert. Probably the most noteworthy thing in connection with them was the interest aroused by the two lectures of Dewan Bahadoor Ragnatha Row. He is the leading Hindu reformer of the presidency and a man of great ability and much eloquence.

"His lectures on 'Hindu Widow Marriage' and on 'Sociology, Politics, and Religion' roused the orthodox Hindu community to the depths. He had one public discussion with the Pundits, and found to his extreme disgust that the superstitious bigotry and ignorance of orthodox Madura are exceptionally hard to manage. And it revealed to all of us very distinctly that Hinduism is not a thing that can be reformed from within, no matter how well-meaning or eloquent the reformer may be. These lectures also reveal the existence of a great deal of atheism and agnosticism among educated Hindus. I believe that a large number of the graduates of the Madras University now living in Madura are atheistic or agnostic in religion and utilitarian in philosophy."

THE VICEROY'S VISIT:—"On the 7th and 8th of December His Excellency the Viceroy visited Madura, and while here very kindly reviewed 1000 of our mission school child-

ren, and graciously listened to the singing of four lyrics and songs by them. The mission also presented him with an address which he very pleasantly accepted."

This notice of our work by India's chief officer will carry great weight with the people, and is therefore an occasion for devout thanksgiving. The time was when such men sneered at the missionary cause; now they are its friends and patrons.

Medical Work.

Dr. Chester reports as follows:—"At the two principal mission dispensaries, in Madura and in Dindigul, there were 36,363 cases treated, of which number 22,042 were new cases, or those coming for the first time. While in the Madura dispensary the majority of the patients came from the city itself, yet in the course of the year, there were also cases from 249 different villages. In Dindigul, there is a larger attendance on the part of people from the villages, more than 600 different villages furnishing patients. The facts show that the people in the district know about our mission dispensaries and appreciate them.

"And that this number have been treated means not only that no little trouble has been taken to examine and prescribe, but that pills and powders, by the tens of thousands, have been made up, a work that never stops in a dispensary, and that iron mixtures for anæmia and diseases of the blood, and fever and other mixtures, liniments and gargles have been made up by the hundreds of gallons.

"Patients coming from villages, especially if these are at a distance of five miles or more from the dispensary, are, as a rule, furnished with a week's supply of medicine. As they are returning with this, to their village, their bottles are often discovered by their native doctor, the family physician, who perhaps tells them that if they touch a drop of the medicine the wrath of the god is sure to fall upon

them, or else that this mixture of the white doctor is simply to make them break their caste, which disinterested advice will often cause the bottle to be hung up in their house merely to be looked at. But that this is not always the case is proved by the fact that many come back to the dispensary vastly improved in health and beg that the same mixture may be repeated. The natives of all classes, even the better educated and more wealthy are so accustomed to being dosed by their native doctors, that they come to our dispensaries counting on a supply of medicine as long as they put in their appearance, no matter what may be their state of health, or what the opinion of the doctor. A well-to-do Brahmin vakil wrote me a letter of 17 pages telling how for 13 years he had been under the treatment of various native doctors, paying them nearly Rs. 300, and yet getting worse, all the time, rather than better, for this amount of medication, and begging that I would see and take him in hand. But when after a careful consideration of his case, I told him that he had already taken enough medicine to last him his life-time and that he must stop this at once and altogether, and begin to eat and take exercise, his faith in my medical skill fell to zero.

“Then another depressing element in dispensary practice is the hopeless cases, the lepers, those afflicted with cancer, those whose sight is lost and yet for whom you know that no surgical operation or medical treatment can be of any avail; those who are idiotic or insane, and perhaps, as discouraging as any, those who are brought to our dispensaries in an almost dying state, upon whom native doctors of various sorts have been trying their skill, and bringing them close upon the very verge of starvation. But our rule is to treat such kindly, show them that they have our sympathy, and help them as much as lies in our power. The trained native nurse, working in connection with the Madura mission dispensary, has had 27 special cases. The two trained native nurses in Dindigul have had 57. And in both places these nurses have been called to the houses

of the most respectable families among the Hindus and Mohammedans, even Brahmin women gladly availing themselves of their services. This has not always been the case but it is most evident that the feelings of the people in regard to European medical practise is being modified.

"The last mission report noted the arrival at Madura of Miss M. P. Root, M.D., and the hearty welcome she had received. Dr. Root has been giving much of her time to the study of the Tamil, but still has found it simply impossible to resist the many urgent requests she has had to visit and treat cases among Hindu and Mohammedan women in the city. Many of these were in Brahmin families and all of them medical or surgical cases of so severe or complicated a nature, that the friends seemed to consider that the only hope of the patient's life was from a visit by the lady doctor. A building on the same compound with the Madura mission dispensary very well suited for the purpose has been utilized and made ready for a Women's Hospital, and some urgent cases received. When in a few months more, Dr. Root enters fully upon her very promising medical work, the only question will be as to her ability to meet the demands upon her strength and time. The work will be simply without limit.

"We have to record in this report, the loss to our medical work and to very many of the families and women in Madura by the departure of Mrs. Capron to America. She was very well known and greatly respected and loved by the women of Madura, and perhaps for the reason, more than any other, that she showed so much sympathy and care for the sick and did so much, personally, for their relief. It will be a very long time before the memory of her name and loving labor fades from the mind of the families of Madura.

"The work in the branch mission dispensary at Pasumalai has been regularly carried on by the hospital assistant. There have been, in the year some serious and trying cases and always more or less of ordinary dispensary practice.

Patients also come to this dispensary from the neighboring villages. Aside from the help we are able to give to the poor people, relieving their bodily sickness and suffering, the medical mission work tells upon every part of our mission service. It proves to the people that we are their friends and that we desire to do them good and it proves to them that the secret of this friendship is loyalty to our great example and Master, our Lord and Saviour Jesus Christ."

Conclusion.

In summing up our work for the year, we find that after 52 years labor in the district we have 36 churches with 3,053 communicants and 11,412 adherents, who support their pastors entirely and give during the year for all objects Rs. 7,266; that we have 160 schools of all grades in which 5,019 scholars are studying who pay annually Rs. 9,878 in fees; that on the itineracy 140,646 persons heard the gospel; that our 26 Bible women carried the word of life to 52,271 persons; that the total additions, to our churches on profession of faith during the year were 204 souls, which gives an average to each missionary of 22. For all this we bow in devout thanksgiving to God. Because it is no larger we humble ourselves in the dust. The train which we are trying to draw is a heavy one. The engine is a good one and the machinery is in working condition, but still the movement is slow. We lack *steam*, and back of that we lack *fire*. In one word all that we need to move this heavy train is the fire of the Holy Spirit burning in all our hearts. For this blessing we ask all the friends of the mission to fervently pray.

APPENDIX.

Extracts from Pastors' Reports.

Pastor S. Mathuranayagam reports as follows:—"During the year 12 persons from this and other missions have been admitted to the church. But I feel sad that I have not been privileged to receive a single Hindu in such a large town as Madura. Strenuous efforts have been made, but the failure teaches us that we should change our methods and lean more upon God.

"There is also a decrease of 16 in the congregation and of 23 in church membership. There have been 9 deaths. One of these was one of our deacons whose loss is much regretted. He died in old age, very peacefully and with full hope in Christ.

"Rs. 100 has been subscribed for repairing the church. One of our deacons, as a thank-offering for the recovery of his child, gave a bullock. Another paid Rs. 15, although his child, for which he paid this as a vow, died. It is encouraging to see the Hindu lads striving for the Bible prizes in all the monthly examinations that have been held in the A. M. High School. It is also a matter of gratitude that some who come to read the papers in our mission reading-room heartily enter into the religious discussions which now and then occur."

Pastor Barnes:—"The Pasumalai congregation contains 251 persons and 143 communicants. During the past year we have had tokens of the presence of God among the people, indicated by a continued spirit of peace and prayer and anxiety for the salvation of themselves and of others.

"Of 28 individuals who have accepted Christ as their Master, 20 were baptized in infancy, 4 were Romanists and 4 were Hindus. Of the last, one was 50 years of age and of the thief caste. Our Sunday school has averaged 180 scholars and our contributions amounted to Rs. 259. The college students have organized a Y. M. C. A. and undertaken evangelistic work on their own

account. Their catechist is stationed in a village 4 miles distant from here. They have also begun some other works of Christian endeavor in the school and elsewhere."

Pastor Colton:—"The year under review, although it brings to recollection several shortcomings, has been remarkable in that the hearts of some of the members have been touched by the Spirit of God to labor for the salvation of their heathen neighbors. Two of the sisters, taking a deep interest in the spiritual welfare of the sick women that attend Dr. Chester's dispensary, read to them passages from the Bible and from "Glad Tidings." Two others with my wife visit once or twice a week the heathen families and talk about the Saviour of the world. Some of the young men devote a portion of their leisure hours to doing good by distributing hand-bills. This labor of love by one of them has been so far blessed as to lighten the heart of a Hindu young man of some position. It grieves us much that the powerful appeals from the Bible are lost upon some members, who seem to be under the strong and deceitful influences of certain sins. On the other hand it is very encouraging to observe that the spirit of benevolence and self-support is surely, although slowly, developing in the congregation. Whenever special collections are called for, there is a laudable emulation among the lads and children to make special offerings."

Pastor Savarimuttu:—"I have under my care congregations in 16 villages, two of which are on the Periyur and Adalur hills, 17 families have recently joined us from three different places. Two prayer-houses have been built, in part with their own funds. 11 persons have been admitted to the church and 13 children have been baptized. The congregations give Rs. 7-4-0 per mensem for the support of their pastor. Besides this Rs. 18-10-0 were collected by means of the *kalliams* (charity boxes) given to each family. Each woman has promised to bring a fowl the next time that the *kalliams* are broken. They aim also to bring regular contributions of grain. Some of the Christians have family prayer in their homes and try to win their heathen relatives to Christ.

"We have growth in the number of communicants, in contributions, and in the means of grace. Although some of our

Christians are persecuted, some of our heathen friends are very anxious to listen to the Word of God. In four new villages the people are willing to attend the services."

Pastor Taylor:—"Nine persons have been added to the church during the year on profession of faith. One man became a Christian at Palliampatty last year and he was dismissed from his caste by his heathen relatives. Yet he comes to the services regularly and finds that there is a great blessing in keeping the Sabbath holy. Another man became a Christian through his influence. At Kattangudi three families have recently accepted Christ. Two years ago Rev. W. S. Howland and I went to the place and held a prayer-meeting. As soon as the meeting was over a husband came and very severely beat his wife because she attended the meeting. Now the husband and wife come to church and are soon to be received as communicants. Some caste people are becoming Christians but their heathen relatives are trying to persecute them and in turn those persecutors are hated by other caste people. We have a 'Morning Star Society' for children. The children meet once a month, hold prayer-meetings and contribute offerings. One day some girls went to gather margosa seeds for their society. The seeds are not a valuable thing, yet they are precious when we consider the interest of the children. One of the girls, 6 years of age, died from heart disease. Before her death she called her father and requested him to pray for her. She then repeated the Bible verses which she had learned in the Sunday school, said the Lord's prayer and passed away with smiling face to be with Jesus."

Pastor Eames:—"In reviewing my work during the year I see many encouraging tokens. A youth whose name was not in the congregation book last year, attends church, reads the Bible attentively and stands foremost in all good actions and in exemplary character. Another, not heeding the kind advice of his benefactors and relatives, ran away from the mission school to Rangoon, but finally came to his senses, repented, returned, joined the church and is now a steady Christian and faithful attendant at worship, although the distance which he comes is one and a half miles.

"A woman, whose father was a conjurer, has left her father's

evil instruction and is happily enjoying all the means of grace. She has taken the silver-ring from the finger of her infant son and paid it to the Lord for restoring him from a dangerous illness. An arrogant, unyielding and giant like man of this congregation, who pretended to have frequent divine revelations by dreams and who did not heed the counsels of God's servants, has been greatly humbled by a special providence and now openly tells me that he would not have felt so troubled if an enemy had cut his body to pieces. He is now greatly changed and very humble.

"A pious old widow who has devoted all her property to our mission, was very ill and expected soon to be with her Saviour, but was graciously restored to health. She gives three pice every Sabbath and sometimes in addition brings an egg, a chicken and some grain or fruit. We have had 11 additions to our church in Kanjampatti. The young men of Nattakudi are greatly interested in the prayer-meetings and in the Word of God which they are anxious to read."

Pastor Perumal:—"I have administered the Lord's Supper 14 times in different places, received 14 to the church, suspended 4, baptized 24 children, visited the Christians often in their houses and prayed with them, besides scattering books and tracts by the wayside. On the whole the Christians shew improvement in their love of God, in their knowledge of the Bible and in general morality. They preach to the heathen and contribute as much as they are able toward the support of the gospel."

Pastor Rowland:—"Sunday school, Wednesday meeting, and women's prayer-meetings are held at the church and family prayers in their respective houses. The women gladly give a handful of rice every week for the church. By this and other means we collect nearly Rs. 5 every month. Death and affliction have broken the great bar of divisions in the church and we all felt the dealings of the mighty hand of God for the good of the church. There are 156 Christians under my charge of whom 59 are communicants. During the last 10 months 8 have been admitted to the church on profession, 2 have been restored to church privilege, 7 children have been baptized and 1 marriage solemnized.

About Rs. 200 have been collected from the congregation and other friends for the maintenance of the church.”

Pastor Pichaimuttu:—“There are 415 adherents in nine villages under my pastoral care, of whom 123 are communicants. During the year five have been admitted to this church on profession, six children have been baptized, three marriages solemnized and ten new families, comprising thirty souls, have come out from heathenism and embraced Christianity.

“An old blind man named Saththianathan who testified for Christ wherever he went, has died. Although he was both blind and deaf and lived four miles distant he was a regular attendant at church. Although he lived entirely upon charity, yet he saved a few rupees for purchasing a burial place in his village.

“A Hindu of the ‘thief caste’ who is 55 years of age has embraced Christianity and is now preaching to his people. There is a great movement in Battalagundu and other villages where we are working. A dozen members of different castes are reading the New Testament with me and are fond of having me visit them at their houses to talk with them. I trust that we shall soon see fruit here.”

Pastor Devasagayam:—“Six villages and 70 communicants belong to my pastorate. One backslider has made confession and been restored to the church. An old woman who was a living Christian has gone to her rest. The people of my church have been troubled very much for two years by one Kuppu Naik who made an attempt to get possession of the whole village, which has been inhabited for about sixty years. He secretly advertised the village site to be sold at auction by government and succeeded in effecting a sale. But I think we shall soon be relieved from this trouble. What the mission spent for us will turn to good account and not to loss. I have visited 240 villages, read the Bible in 270 houses and preached to 2,500 persons, distributing tracts and portions of the Bible.”

Pastor Isaac:—“In reviewing the past year I am led to thank

God heartily for the blessing which he has been pleased to shed upon the work of my pastorate and to take courage for the future. Ten persons have united with the church on profession of faith, four suspended members have been restored, ten children have been baptized and ten marriages solemnized. 50 families, comprising 170 souls, have joined different congregations of the district, renouncing heathenism and Romanism. Five members of the church have died in the faith this year, four members have been suspended for their unchristian conduct, and 33 families containing more than 100 persons have been dropped from the roll for continually breaking the Sabbath and neglecting the services. But there are still remaining under my pastoral charge 945 souls of whom 210 are communicants. The above Christian community, consisting largely of poor widows and coolies who earn their food by daily labor, has entirely supported me for seven years, and has raised during the year Rs. 303-15-9 for the above and other benevolent objects.

"I tour among the fourteen villages in this pastorate, staying a day or two in each village. With the twelve or fourteen mission helpers in this pastorate I have conducted five itineracies this year and the gospel has been preached to about 25,000 heathen in 267 villages. At our last itineracy some ten heathen families living in a bigoted heathen village, embraced Christianity and gave over to us a piece of ground, the site of their old 'rest house' in which they formerly worshipped their goddess. At their request a temporary prayer-house has been built and dedicated on this very ground.

"There are six schools under my care and I particularly see that Bible lessons and the way of salvation are taught in them."

Pastor Seymour:—"I was transfered in July from Kombai to Bodinaikanur. After having become well acquainted with the Christians I went to see the Zemindar who received me kindly. But when I had a long talk with him I understood that he was much displeased with Christians and determined to root out Christianity from the place. Although he first passed a strict order that Christians should not go to the church, yet in the course of a few days, God so changed his mind that he has freely allowed them to perform their religious duties as usual. Now

there are no more dissensions in the church and no more trouble from the Zemindar. Many people show a lack of Christian principle; for example,—one of our adherents has married a second wife according to the rites of heathenism, because his first wife had no children.

“This is a thing which gives us much trouble, as it does all Christians who feel interested in the purity of the church. There are 351 adherents of whom 75 are communicants in the nine villages under my pastorate. Three have been received into the church on profession of faith, and fourteen children have been baptized this year. The amount of collections during the year is Rs. 96-1-9. The thirteen helpers and myself have been on two itineracies. We encamped in six different places and preached the gospel to 8,096 people in 99 villages. We sold 182 Bible portions and 110 tracts and distributed 215 hand-bills.”

Pastor William:—“During the year two persons from Romanism and two from heathenism have been admitted into the church on profession of faith and fifteen children have been baptized. At Andipatti there has been one addition to the church and eleven additions to the congregation. At Kottaimedu the congregation has been increased by fifteen persons from three families. We occasionally receive thank-offerings.

“One native friend has given to the church two benches which will seat eight persons. The mother of the Sub-Registrar at Periakulam has presented a contribution-bag costing Rs. 5, also a nice cloth to cover the pulpit cushion. Besides Rs. 132 which has been given towards the support of the pastor, a contribution has been made for enlarging the church. The Young Men’s Christian Association is still in a thriving condition. Besides daily labour in the congregations, I have with eight catechists, engaged three times in tent-preaching, had about 7,000 hearers in 120 villages, have conducted open air preaching 192 times, sold 85 Bible portions and tracts, and have distributed 225 hand-bills.”

Pastor Clark:—“The members of this congregation live in six villages. On Sunday the service is conducted in three different

places. 100 persons usually attend service and study the Scripture lessons. I observe among the people progress over other years in piety, in Christian knowledge and in giving to the Lord. Several families have commenced family prayers. Many of the national prejudices have been removed. The progress of the night school, the advance the young men have made in the truth of Christianity and the pleasure they manifest in religious services are worthy of notice. Four young men who were formerly very irregular in attending public meetings are now greatly changed, observing the Sabbath and coming regularly to the services.

“A few families in one village have built a prayer-house at a cost of Rs. 20 without help from the mission. At another village the people voluntarily gave Rs. 35 for the repair of their church. Three young men who went to Rangoon, in gratitude for their safe arrival, presented three globes worth Rs. 7 for lighting the church. All families have received charity boxes, into which they put money as they like, and bring them at the appointed time.

“Some in this congregation delight in proclaiming Christian truth. I am much encouraged in one part of my field. A wide door is open to thirteen heathen villages containing people of the same caste, who are also related to each other. Of these villages four received us respectfully, built school-houses at their own expense, pay Rs. 2 monthly for school-fees, regularly attend Sabbath services and give contributions with thanks. There are several intelligent friends who desire to know Christ. They ask every servant of God who visits them to offer prayer in their families. Twenty-five New Testaments have been distributed among them, which they regularly read and converse upon subjects about which they have doubts.”

Pastor David:—“The charge of this congregation was given to me July 7th 1886, since which time the people have regularly attended morning and evening prayers and show progress in spiritual life. Those who have become communicants advise their relatives and friends to join us in the heavenly way. They love to study the Scriptures, send their children to school, and tell the heathen about Christ. Their advice is listened to without interruption. Some Hindus bought New Testaments in order

to examine them and one of them questions me often about Christ. One day I went to the pagoda to preach. A devotee, knowing who I was, told me to go home and not to preach there. I asked him to give me room to sit and he allowed me to do so. After a short time I began to sing songs from the 'Sastrakummi.' The devotee came near and listened while I preached about Christ. A young man also who was listening, inquired about the little book and on the following day came to my house and bought one.

"When I was preaching in a certain village at a festival, the head man who was decorating the temple came and bought a New Testament and gave it to his son to read.

"I believe that the day will come when all the people of this station district shall worship our Lord Jesus Christ."

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.				Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Atten- dance.	Sabbath Schools.	Sabbath School Atten- dance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.				TOTAL.				
		Ordnained.	Catechists.	Teachers.	Bible Women.																	Station Purposes.	Other Purposes.							
																								Rs.	A.		P.	Rs.	A.	P.	Rs.	A.	P.
Madura.....	1834	1	13	35	12	61	13	161	213	393	767	-10	27	16	6	672	13	779	126	128	145	997	14	4	196	11	81194	10		
Dindigul	1835	3	18	48	0	69	66	30	490	431	1564	11	47	12	11	1061	1	160	291	102	187	817	8	3	200	6	01017	14		
Tirumangalam	1838	1	20	16	1	38	55	33	425	382	1361	55	57	21	8	818	9	264	245	72	118	934	4	0	88	0	51022	4		
Tirupuvanam	1838	1	10	9	1	21	18	10	114	128	173	415	2	11	2	3	210	10	150	37	24	45	201	7	10	49	0	7	250	8
Pasumalai ...	1845	2	3	13	1	19	4	2	154	39	262	24	6	1	1	220	1	180	134	25	25	288	1	7	96	8	0	384	9	
Periakulam...	1848	5	20	16	2	43	40	680	782	1234	2996	36	77	26	30	1453	26	529	316	93	202	796	7	8	233	8	101030	0		
Mandapasalai	1851	4	26	15	1	46	103	56	674	682	2240	-317	105	34	25	1478	16	281	323	96	138	992	4	7	92	4	71084	9		
Battalagundu.	1857	2	12	25	3	42	30	19	192	229	516	937	44	29	10	8	517	17	417	113	69	154	246	12	4	305	1	1	551	13
Mélur	1857	0	5	18	2	25	11	5	44	39	80	163	7	6	2	4	102	6	98	13	6	58	158	7	1	20	110	178	81	
Palani	1862	1	13	20	1	35	15	14	131	157	310	598	42	18	7	10	468	17	362	61	40	74	145	13	7	109	0	4	254	13
Manamadura.	1864	0	10	11	2	23	19	13	99	115	195	409	-51	16	5	1	315	7	117	38	27	53	239	2	9	57	2	1	296	41
Total ...	...	20	150	226	26	422	374	235	3164	3197	5051	11,412	-157	399	136	107	7314	123	3337	1697	682	1199	5814	4	0	1447	13	5	7266	1

No. II. Statistics of Churches.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions.		ADDITIONS.						LOSSES.						Gain, or Loss.	Gain, or Loss by Stations.	Present Membership.	Children baptised this Year.	Baptised Persons in Cong. not Communicants.			
						Rs.	A. P.	Baptised in Infancy.	By Profession.			Total by Profession 1886.	From other Churches.	Restored to Church Privileges.	Total.	Dismissed to Madura Mission Churches.	To other Missions.	Suspended.	Excommunicated.						Struck from Records.	Deaths.	Total.
									From Romanists.	From Heathen.	Total by Profes-																
Madura	Madura Station	1834	Rev. S. Mathurana-yagam	1869	83	240	12	3	2	1	3	4	7	2	16	6	-	..	4	2	12	4	5				
	Madura West	1868			117	476	10	8	..	..	..	3	5	-	8	6	4	1	18	2	31	-23	5	
	Madura East	1872			156	477	3	17	..	..	..	6	..	..	23	8	9	..	3	..	20	14	8
	Dindigul Station	1835			232	545	6	6	7	7	14	2	..	..	13	..	..	..	..	..	11	10	27
Dindigul	Dindigul	1858	Rev. J. Cotton	1875	124	396	13	9	4	1	19	2	..	..	10	..	..	..	..	..	384	24	8
	Pekalipatti	1872			28	75	10	0	..	..	..	..	..	..	27	..	..	..	..	..	..	..	15
	Trumangalam Station	1838			127	91	10	7	1	10	11	16	..	..	14	3	..	..	..	..	295	22	6
	Trumangalam	1855			97	328	7	1	2	5	3	5	..	..	11	..	..	..	..	..	15	11	1
Tirupuvanam	Trinity	1885	Rev. A. Perumal	1885	71	166	5	7	4	5	1	..	..	..	14	3	..	..	..	..	95	1	5
	Station	1838			95	250	8	5	1	4	28	17	..	..	45	20	1	..	..	..	143	25	8
	Station	1845			143	384	9	7	20	4	..	..	..	..	..	..	..	..	..	..	1	1	1
	Aradipatti	1859			86	126	5	6	..	1	1	..	..	..	..	..	..	..	..	..	20	25	1
Pasumalai	Bodanthur	1859	Rev. A. Barnes	1871	73	96	1	9	..	..	..	..	..	..	..	..	..	..	..	5	4	5	
	Kambam	1856			149	232	5	4	..	8	8	2	..	..	14	3	..	..	..	..	10	9	10
	Kodikal	1857			108	199	10	7	..	1	1	16	5	..	22	16	6	..	..	..	23	1	6	
	Periakulam	1856			60	187	10	5	8	..	8	7	..	..	17	4	..	..	..	..	2	1	1
Mandapasaalai	Korlamadu	1856	" C. Williams, Ag. ..	1858	63	116	4	6	..	2	2	1	..	..	3	1	..	..	..	3	2	3	
	Korlapuram	1856			61	71	10	5	..	2	2	1	..	..	3	1	..	..	..	..	24	14	4
	Mandapasaalai Station	1851			101	32	5	6	7	1	8	2	..	..	10	18	..	..	..	..	1	2	2
	Paralechi	1855			25	34	8	10	..	3	3	..	..	..	3	..	..	..	..	..	1	2	2
Mandapasaalai	Velanurani	1855	Rev. D. Christian	1860	41	11	9	2	..	..	..	..	..	..	..	..	..	..	..	..	2	2	2
	Karisakulam East	1855			42	57	3	9	..	..	..	..	..	..	2	1	4	26	4	..	30	26	9
	Kanjampatti	1855			83	92	12	9	2	2	4	..	..	..	1	..	..	..	..	..	2	1	1
	Purassalur	1858			52	9	6	1	..	9	9	..	..	..	11	..	..	..	..	..	2	9	102
Batalagundu	Samipatti	1858	Rev. M. Thomas	1873	20	13	6	8	1	1	1	..	..	..	..	..	..	..	..	..	2	9	4
	Sevalpatti	1858			38	9	13	11	..	9	9	2	..	..	13	2	..	..	..	..	2	11	28
	Aruppukottai	1883			91	96	3	0	..	8	8	4	..	..	12	4	5	..	..	..	2	3	23
	Batalagundu Station	1872			124	355	3	5	4	9	22	..	..	..	12	4	5	..	..	..	11	1	89
Mélur	Ammapatti	1872	" A. Pitchaimuttu	1884	122	138	1	11	5	1	6	15	2	1	24	15	2	..	..	..	22	2	12	
	Sinkkuravatti	1872			61	7	12	9	..	..	..	..	..	..	7	..	..	..	..	..	10	-10	63
	Ponnamatti	1876			71	40	14	10	..	3	6	..	..	..	6	..	..	..	..	..	2	1	55
	Chanderpuram	1878			23	17	9	0	..	1	1	..	..	..	3	3	..	..	..	..	6	3	61
Makamedura	Station	1857	Rev. A. David	1886	51	178	8	11	7	2	9	2	..	..	12	..	..	..	..	..	3	9	14
	Station	1862			98	143	2	0	1	..	..	..	..	..	1	3	..	..	..	..	2	2	43
	Station	1864			64	275	0	6	..	..	..	1	6	..	7	4	3	..	..	..	9	2	103
	Station	1864			64	275	0	6	..	..	..	1	6	..	7	4	3	..	..	..	9	2	103

No. III. Evangelical Statistics.

NAME OF STATION.	ITINERACY.					BIBLE WOMEN.					BOOK DISTRIBUTION.					Total of Receipts.						
	Number of Itineracies.	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary.	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Persons under Instruc- tion.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.	Testaments do. do.		Scripture Portions do.	Received for Bibles and Portions.	Tracts.	School and other Books.	Received for Tracts and Books.	
Madura	1	2	...	6	...	24	4	42	3,362	12	904	259	655	17,950	47	26	263	8 1 6	7624	3278	214 10 8	222 12 2
Dindigul	7	15	...	6	...	438	73	569	26,730	...	...	...	...	...	25	38	479	33 3 9	6184	882	73 7 9	106 11 6
Tirumangalam	2	4	...	19	...	266	14	112	5,902	1	16	6	552	3229	42	5	211	21 13 9	5239	945	159 4 11	181 2 8
Tirupuvanam	1	5	...	10	...	90	9	74	3,744	1	12	11	101	3621	11	18	131	8 15 6	4729	567	44 1 0	53 0 6
Pasumalai	2	6	...	10	...	170	6	87	2,473	1	47	47	476	1565	30	27	422	25 2 6	6445	456	22 6 6	47 9 0
Periakulam ...	14	41	...	55	...	555	124	586	48,899	2	47	47	500	1600	15	20	361	6 3 8	4227	970	88 12 8	95 0 4
Mandapasalai	3	13	...	36	...	333	31	328	21,140	1	14	3	415	4012	21	25	110	4 13 0	4500	130	42 13 7	47 10 7
Battalagundu	6	16	...	13	...	178	30	130	7,233	3	12	...	294	12,018	32	20	97	13 11 0	956	1409	143 14 11	157 9 11
Mélur.....	2	8	1	19	5	247	13	91	4,328	2	51	51	196	992	2	4	193	7 1 1	905	522	101 5 8	108 6 9
Palani.....	2	8	...	10	...	140	10	165	10,690	1	46	23	260	2484	11	11	74	9 11 11	4379	1874	167 8 7	177 4 6
Mánámadura...	3	7	1	8	22	133	17	91	6,145	2	52	37	500	4800	16	20	77	11 13 3	4500	600	97 13 1	109 10 4
Total...	43	125	2	192	27	2574	331	2275	140,646	26	1201	484	3949	52,271	252	214	2418	150 10 11	49,688	11,633	1156 3 4	1306 14 3

No. IV.
Educational Statistics.

NAME OF STATION.	PASUMALAI SEMINARY.				BOARDING SCHOOLS.										VILLAGE AND DAY SCHOOLS.							HINDU GIRLS SCHOOLS.			Grand Total in all Schools.	Rs. A. P.						
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teach- ers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Pupils received in 1886.	Do. left in 1886.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.	Do.	Do.	Total.			Schools.	Teachers.	Scholars.			
							Schools.	Masters.	Mistresses.	Pupils received in 1886.	Do. left in 1886.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.	Do.	Do.	Total.			Schools.	Teachers.	Scholars.			
Madura.....	-	-	-	-	-	..	1	2	4	59	52	15	88	103	14	21	..	39	9	78	457	7	464	542	9	16	344	989	3010	13	0	
Dindigul	-	-	-	-	-	..	2	4	3	5	12	16	12	28	25	26	2	36	12	48	722	35	757	805	2	7	120	953	1147	8	0	
Tirumangalam ..	-	-	-	-	-	..	2	3	1	6	13	40	21	61	12	12	..	54	12	66	144	2	146	212	1	2	40	313	342	8	0	
Tirupuvanam ..	-	-	-	-	-	..	..	..	..	..	..	..	..	..	9	6	3	12	5	17	132	16	148	165	1	1	18	183	16	12	6
Pasumalai.....	11	36	201	8	8	253	..	..	..	..	..	..	..	..	2	2	1	26	16	42	25	2	27	69	-	-	..	322	3700	0	0
Periakulam .....	-	-	-	-	-	..	..	..	..	..	..	..	..	..	26	21	5	103	31	134	410	14	424	558	-	-	..	199	218	12	9
Mandapasaalai ..	-	-	-	-	-	..	..	..	..	..	..	..	..	..	10	14	2	42	19	61	107	31	138	199	-	2	..	34	5	0	0
Battalagundu.....	-	-	-	-	-	..	..	..	..	..	..	..	..	..	14	14	2	33	19	52	225	18	243	295	2	2	34	439	536	9	0
Métur.....	-	-	-	-	-	7	14	1	17	2	19	186	5	191	210	1	1	1	32	275	485	12	1
Palani.....	-	-	-	-	-	..	..	..	..	..	..	..	..	..	13	12	6	28	24	62	403	36	439	491	1	3	65	579	90	4	0
Mánmadura ....	-	-	-	-	-	..	..	..	..	..	..	19	12	31	4	8	..	10	4	14	143	..	143	157	1	1	21	209	295	10	9
Total...	11	36	201	8	8	253	10	18	15	138	163	194	195	389	136	150	22	430	153	583	2954	166	3120	3703	14	33	674	5019	9,878	15	1	

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. J. E. CHANDLER.

For Education.

	Rs.	A.	P.
From Young People's Mission Band, Topeka Kan, U. S. A. ...	54	0	9
„ Miss Alice Chandler, Woodstock, Conn., U.S.A.	26	9	1
„ French Church Mission Band, Balt. Md., by Rev. J. C. Perkins ...	111	10	6
„ Rev. J. T. Noyes ...	52	0	0
„ S.S. Class, Andover } Do. Woburn } through E. H. Chandler.	80	0	0
„ Mrs. Howland Sr., Jaffna, Ceylon ...	9	0	0
„ Mrs. Dinwiddie, Trichinopoly ...	2	0	0
„ Rev. E. A. Lawrence ...	10	0	0
„ Miss Fairbank	5	0	0

MISS CHANDLER.

For an Evangelist.

From Olivet St. Church, Boston, Mass., U. S. A....	112	12	0
„ Ladies Missionary Society, N. E. Conserv- atory, of Music, Boston, U. S. A. ...	136	11	10

For a School Well.

From Wellesley Preparatory Sch., Phila., U. S. A....	134	11	8
„ Miss Harding ...	5	0	0

For Scholarships.

		Rs.	A.	P.
From Miss Hall, Northfield, Mass., U. S. A.	...	71	2	5
„ Missionary Society, do. do.	...	71	2	5
„ Miss Lord, Wellesley College	...	79	11	4
„ Wellesley College	...	40	2	3
„ Mrs. H. C. Emery Ellsworth	...	80	4	6
„ Miss Drury, Natick, Mass.	...	67	3	7
„ Young Ladies, Philadelphia, Pa.	...	105	10	8

REV. EDWARD CHESTER, M.D.

For the Dindigul Dispensary.

From Madura L. F. Board	...	1,368	0	0
„ Dindigul Municipality	...	455	0	0
„ Joint-Grant L. F. B. & Municipality, for med.	...	650	0	0
„ E. E. Glazier, Esq., B.C.S.	...	200	0	0
„ A friend	...	100	0	0
„ Geo. Vans Agnew, Esq.	...	50	0	0
„ Colonel C. J. Stuart	...	30	0	0
„ J. Heimpel, Esq.	...	50	0	0
„ F. Heimpel, Esq.	...	50	0	0
„ Christian Vernacular Education Society	...	50	0	0
„ J. E. Evans, Esq.	...	25	0	0
„ William Young, Esq.	...	75	0	0
„ Geo. S. Hickey, Esq.	...	20	0	0
„ J. M. Taylor, Esq.	...	10	0	0
„ Native friends at Dispensary	...	14	7	11
		3,147	7	11

For the Madura Mission Dispensary.

From Madura Municipality	...	300	0	0
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For Mrs. Chester's Girls' School.

From a friend	...	100	0	0
„ - Mrs. E. E. Glazier	...	100	0	0

		Rs.	A.	P.
From Mrs. Young	...	25	0	0
„ Mrs. Taylor	...	10	0	0
„ Dindigul Native Benevolent Society	...	70	0	0
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		305	0	0
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For Boys' Boarding School.

From Dindigul Native Benevolent Society	...	50	0	0
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For General Evangelistic Work.

From E. E. Glazier, Esq., B.C.S.	...	200	0	0
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REV. G. H. GUTTERSON.

From Rev. J. E. Tracy, for work in Tirupatur	...	10	0	0
„ Rev. A. H. Burnell do.	...	10	0	0
„ Mrs. S. Allan	...	15	0	0

REV. H. C. HAZEN.

From Miss Cora A. Cook, Boston, Mass. (\$80)	...	222	5	5
„ Mite Gatherers, Sweden, Pres. S. S. (\$20)	...	53	8	4
„ Pres. S. S., Holley, N. Y. (\$50)	...	133	12	10
„ Mr. and Mrs. A. L. Salsbury, Holley, N. Y. (\$25.15)	...	68	3	6
„ Mrs. Summer, Ithaca, N. Y., (\$26)	...	80	4	6
„ Friends in Ithaca, N. Y., for a communion set (\$26)	...			
„ Col. C. J. Stuart for Pastors Fund	...	5	0	0
„ T. Dinwiddie, Esq., Trichinopoly, for Bene- volent Society and for N. E. Society	...	5	0	0

REV. J. T. NOYES.

From Cong. Ch. S. School, Windham, Ct., U. S. A...	108	0	0
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		Rs.	A.	P.
From Mrs. Munro, England	...	66	7	0
„ Mrs. Buck, Orland, Me., U. S. A.	...	27	2	7
„ Tyler Mission Circle, Newburyport, U.S.A....		66	7	0

REV. J. E. TRACY.

From Mrs. F. Clarence Smith, for Girls Bdg. School.	20	0	0
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REV. GEO. T. WASHBURN.

For Evangelistic Work.

From Rev. H. C. Hayden, D.D., Cleveland, Ohio, U. S. A. (\$75)	...	200	11	2
„ Mrs. M. Jenkins, Kilbourne City, Wis., U.S.A. (\$35)	...	111	5	5
„ Ladies of the Cong. Church, Gloversville, N. Y., U. S. A. (\$15)	...	41	4	0

For School.

From Mrs. U. M. Place, Gloversville, N. Y., U. S. A. (\$50)	137	8	0
„ Cong. Church, Lenox, Mass., U.S.A. (£6-2-6)	85	13	5

Synopsis of Stations.

Madura.

Rev. J. P. Jones, Secretary and Treasurer, Mrs. J. P. Jones.
Miss Eva M. Swift, Miss M. P. Root, M.D., Miss Hattie A. Houston.
West Church, Rev. S. Mathuranayagam.
13 catechists, 35 teachers, 12 Bible women.

Dindigul.

Rev. E. Chester, M.D., Mission Physician, Mrs. E. Chester. [muttu.
Dindigul, Rev. J. Colton; Pukailaipatti, Rev. A. Clark; Rev. A. Savari-
18 catechists, 48 teachers.

Tirumangalam.

Rev. J. E. Tracy, Mrs. J. E. Tracy.
Mallankinaru, Rev. A. Perumal.
20 catechists, 16 teachers, 1 Bible woman.

Tirupuranam.

In charge of, Rev. J. E. Tracy.
Rev. G. Vethanayagam. 10 catechists, 9 teachers, 1 Bible woman.

Pasumalai.

Rev. G. T. Washburn, Mrs. G. T. Washburn; Mr. D. S. Herrick.
College Church, Rev. A. Barnes; Rev. W. A. Buckingham.
3 catechists, 13 teachers, 1 Bible woman.

Periakulam.

In charge of, Rev. J. E. Chandler.
Kambam and Kovilapuram, Rev. S. Isaac; Kombai, Rev. S. Nallathambi;
Kottaimedu & Andipatti, Rev. C. Williams; Bodinaikanur, Rev. E. Seymour.
20 catechists, 14 teachers, 2 Bible women.

Kodaikanal.

Rev. J. C. Perkins, Mrs. J. C. Perkins.
Rev. A. G. Rowland. 2 teachers.

Mandapasalai.

In charge of, Rev. J. E. Tracy.
East Karisakulam, Rev. D. Christian; West Karisakulam, Rev. M. Eames;
Sevalpatti, Rev. M. Thomas; Arupukottai, Rev. Y. S. Taylor.
26 catechists, 15 teachers, 1 Bible woman.

Battalagundu.

Rev. J. E. Chandler, Mrs. J. E. Chandler, Miss G. A. Chandler.
Battalagundu, Rev. A. Pitchamuttu; Pommanpatti, Rev. M. Devasagayam.
12 catechists, 25 teachers, 3 Bible women.

Melur.

Rev. G. H. Gutterson, Mrs. G. H. Gutterson.
5 catechists, 18 teachers, 2 Bible women.

Pulani.

Rev. H. C. Hazen, Mrs. H. C. Hazen.
Rev. A. David. 13 catechists, 20 teachers, 1 Bible woman.

Manamadura.

In charge of, Rev. G. H. Gutterson.
10 catechists, 11 teachers, 2 Bible women.

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General Summary of the Work of the American Board FOR 1886.

Missions	...	22
Stations	...	85
Out stations	...	819
Churches	...	310
Church-members	...	26,129
Added during the year	...	3,496
High schools, seminaries, and station classes	...	56
Pupils in above	...	2,352
Boarding schools for girls	...	41
Pupils in do.	...	1,958
Common schools	...	856
Pupils in do.	...	32,698
Whole number under instruction	...	37,762
Ordained missionaries (10 physicians)	...	159
Physicians not ordained (7 men, 4 women)	...	11
Other male assistants	...	7
Women (wives, 156; unmarried, besides physicians, 101)	...	257
Whole number laborers from America	...	434
Native pastors	...	151
„ preachers and catechists	...	412
„ teachers	...	1,141
Other native assistants	...	260
Total „ „	...	1,964
Whole number of laborers	...	2,398

Post Office Address of the Missionaries.

REV. J. P. JONES	}	Madura.
MRS. J. P. JONES		
MISS E. M. SWIFT		
MISS M. P. ROOT, M.D.		
MISS H. A. HOUSTON		
REV. E. CHESTER, M.D.	}	Dindigul.
MRS. E. CHESTER		
REV. J. E. TRACY	}	Tirumangalam
MRS. J. E. TRACY		
REV. G. T. WASHBURN	}	Pasumalai
MRS. G. T. WASHBURN		
D. S. HERRICK, Esq.		
REV. J. C. PERKINS	}	Kodaikānal.
MRS. J. C. PERKINS		
REV. J. E. CHANDLER	}	Battalagundu.
MRS. J. E. CHANDLER		
MISS G. A. CHANDLER		
REV. G. H. GUTTERSON	}	Mélūr.
MRS. G. H. GUTTERSON		
REV. H. C. HAZEN	}	Palani.
MRS. H. C. HAZEN		
REV. J. T. NOYES	}	United States of America.
MRS. J. T. NOYES		
REV. J. S. CHANDLER		
REV. W. S. HOWLAND		
MRS. W. S. HOWLAND		
REV. A. H. BURNELL		
MRS. A. H. BURNELL		

